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Henry Davidson

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# EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

Entered as Second-class Matter at the Post-Office at White Pigeon, Mich.

IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.—*Jesus.*

VOLUME IV.

WHITE PIGEON, MICHIGAN, JAN. 1, 1891.

NUMBER 1.

## THE MASTER'S CARE.

It was twilight; night dews were falling  
Softly upon all the hills,  
And the shepherd's voice was calling  
The white-fleeced flocks from the fields.  
By the door stood the Master waiting,  
With tenderly patient care,  
Till the last of the flock should be folded  
Safe in the shelter there.  
Said the Master to him who brought them,  
"Are all my sheep safe home?  
For with costly price have I bought them,  
And none must be left to roam."  
"Yea, Lord," the hireling answered.  
"I have counted them o'er and o'er  
As I led them from far distant pastures,  
Safe home to the sheepfold door."  
"Not one of thy sheep is missing."  
But the Master with anxious care,  
Called over again the number  
Of those that should be there.  
"Ninety and nine"—one missing,  
The weakest of all the band—  
Ah, Shepherd! no glance like the Master's,  
No care like that of his hand.  
Then the Master went into the sheepfold,  
Calling each sheep by name;  
Only ninety and nine gave answer;  
His labor was but in vain.  
Then into the gathering darkness,  
And o'er the rocky way,  
Went the Master, saying softly,  
"I must search for the one astray."  
Through the long night hours he wandered,  
With never a thought of the cost;  
Saying only, "My strong ones are sheltered,  
This weak one must not be lost."  
From the hills which the dawn was purpling,  
Mid the chorus of nature's psalm,  
Came the Master home rejoicing,  
With the lost sheep safe on his arm.  
Of the pain of that wearisome journey,  
His whitened lips were dumb,  
But the thorn-scarred feet were witness  
Of the way through which he had come.  
*Selected by MOLLIE I. BURKHOLDER,  
Conover, Ohio.*

## THE HISTORY OF THE "VISITOR."

It may not be uninteresting to the

readers of the VISITOR to review the history, since the time is approaching when the question of its continuation is to be decided by a congregational vote in general conference, and the reason of that vote is this, for nearly twenty years the question of a church paper has been agitated in the church by its members in the different district councils and at our general conference.

There was in some localities a strong opposition to a church paper at first and we were cited to other churches and there, divisions and worldly tendency as the result of a church paper or church papers.

But the sentiment for a church paper increased and several times the matter came up in conferences where it was evident that the friends of the paper could have succeeded in establishing it but the matter was postponed for pacific reasons.

When, however, the matter came up again at conference there was an arrangement made to take a vote of the church in its several districts and to bring that vote to next general conference as a test. The result was that those who were opposed carried the day; and, yet, by a popular vote of the conference present, those favoring a church periodical were in the majority but the matter was dropped in conference for six years.

In 1887, at the conference in Dickinson county, Kansas, it came up again for consideration. After considerable time was consumed in considering the subject and several propositions were offered, it was finally decided that a paper should be published under control of a 'Board of Publication' as a trial for four years, or until the conference of 1891 and then by a congrega-

tional vote the matter was to be permanently established or discontinued. At our next conference, which will be held in Lancaster co., Pa., this vote is to take place and although the conference has adopted the delegate system, and for all other questions, delegates and those who are members of conference by virtue of their office, only, can vote. But on the continuation or establishing of the church paper all present who are members of the church will be entitled to vote. The question is an important one and should be carefully considered.

What the result will be we are unable to say and will depend largely on the complexion or sentiment of those present. But if it was to be a vote of the church at large we think that we may safely say that three fourths of the church would vote for a church paper in some form and this very security may be a means to defeat the project. If the matter was left to Lancaster co., Pa., we believe it would be established. If it was left to the brotherhood in Pa. it would carry but will the friends of the project attend is the important question. We think the church, for or against, should be present and in a christian way decide the matter in the fear of God. One thing we would say, let no spirit of contention show itself either at home or at conference. There need be no partisan spirit, there need be no contention. It is not a question to see which is the stronger but it is a matter that we should carefully, conscientiously and honestly decide for ourselves before God. And the decision of that conference will largely under God's direction shape the destiny of the church in the future.

We do not want to be understood that we think the church cannot exist without a church paper but we do most decidedly want to be understood that if we want the doctrine we believe in, as the doctrine of the Bible,—to spread it is almost an impossibility to accomplish that purpose unless we have the aid of a church paper. And unless we reach out after work outside of certain prescribed boundaries, we will find that the time will come when our children and friends will be drawn in elsewhere, and our usefulness as a church will be greatly retarded and, perhaps, so much crippled that we will not be able to again obtain the vantage ground we now have. We do not at this time wish to speak of the merits of the VISITOR, or to say what it has accomplished in the three years that it has been published, but we would like to say to all, that while we do not think that it is without defects or mistakes, yet we believe that the church, as an organization, has become more widely known for good in the last three years than it has in any period of ten years previous to this time and for this reason alone, if for no other, we think a church paper should be established.

We would like to add yet, that because the question of the establishment of the EVANGELICAL VISITOR is before the church now, none should neglect or refuse to take the paper as the church is committed to its publication until next General Conference. And if it should be discontinued, which we do not think likely, in fact we are sanguine it will not be, but if, however, such a misfortune to us as a church should happen then the paper would have to be continued after Conference long enough to fulfill our contract with our subscribers or the money would have to be refunded. And while the VISITOR has paid its way since its establishment by subscriptions, and donations of friends, so that no debt has been contracted that there was not ample means due from subscription to meet. The only difficulty in

the way now, that will likely cause a deficiency, is the uncertainty of its being established at our next conference.

We trust, however, that our subscribers will continue their subscriptions and new subscribers be added and by that means supply ample money to meet all expenses so that we may be able to present the VISITOR before the next Conference free of debt. This undoubtedly should be the desire and interest of all. Will it be heeded?

For the Evangelical Visitor.

#### THE CHRISTIAN'S WORK.

I have been led to this subject by the various opinions expressed on heart purity.

The first condition of the heart after being cleansed is "perfectly whole." But a development must follow. Illustrated: The tiny twig may be just as perfect as can be, and draws as much nourishment from the earth and air as does the massive oak, proportionally. Of course, we cannot expect the tiny twig with three leaves and five small roots, to extract as much nutritious matter as the oak with thousands of leaves and roots. Nor can one justly require the same strength. For instance, in a severe storm those two figures stand side by side and both endure but the oak resisted hundreds of times the force that the tiny twig did, and yet no more, comparative to his strength. Again, one drop of water is not as powerful as a barrel of water, and yet as pure. Nor is a barrel of water as strong as a flowing brook, yet as perfect.

By this, we see that the first grace God bestows upon our hearts in our conversion is just as pure and perfect as any other; but the more grace we receive the greater our power. To require grace from God, we must confidentially walk out on his promises in strict obedience. Therefore, there is an addition to the perfection of a Christian's heart.

Heart may be termed the centre of affection. The idea of Adamic

sin or a tendency remaining in the heart after justification and regeneration is certainly an error. It must be remembered that death has passed upon all flesh. Flesh defined:

[1.] The body of man. Gen. ii, 24; Matt. xix, 5.

[2.] Man's own strength. Matt. xxvi, 41.

[3.] Man's natural understanding. Matt. xvi, 17.

[4.] Corrupt nature. Rom. vii, 25; Gal. v, 13.

But says one, "Is not the heart the motive power? Does not the hand act as dictated by the mind?" Yes, it does generally. But could we think of anything pertaining to this life if we had none of the five senses and never had? We have history of persons who were born blind and were taught to distinguish objects by feeling; and afterwards were restored to sight, but were not able to classify objects by seeing them. Hence, we notice there is something back of thought which causes us to think.

I do not mean to discard divine inspiration, because it is one of God's ways to teach his people. "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. xvi, 17. But has satan power to accomplish his desires in our hearts independent of our senses? When does satan's power of influence end on the human heart? Can he tempt the Christian as long as he (the Christian) lives? Yes. Can he tempt him (the Christian) after death? No. Why not? Because the flesh, the medium of attack has lost all its senses, for it is dead. "Therefore, brethren we are debtors, not to the flesh to live after the flesh: for if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body ye shall live." Rom. vii, 12. "That ye put off concerning the former conversation the old man which is corrupt according to the deceitful lust. Eph. iv, 22. Now the works are manifest. Which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry,

witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies, envyings, murders, drunkards, revellings and such like."

They that are Christ's have crucified the flesh with the affections thereof. Gal. v, 19, 20, 21, 24. It is said by some, that if a person dies with that tendency to sin in his heart, that he will be saved, claiming that the same atonement made for innocent children would also atone for that. There are two things that are very inconsistent in that idea.

1. That a heart with an evil in it, will be saved. Death is no heart refiner. Hence evil would infest heaven. But the Bible says, there shall be no evil there.

2. If Christ atoned for that sin or tendency to sin, why should we concern ourselves about it? If sanctification only removes that, what advantage is it to be sanctified? Christ sacrificed his own body "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. x, 10. In our conversion did we not consecrate our wills to God's will? Certainly. What followed? Justification and sanctification. Does God dwell in unholy temples? No. Well, will he dwell in our hearts before they are sanctified? No indeed. Why then does not sanctification take place at our conversion and justification? I understand justification to mean that we meet God's requirements to that extent where he calls us his children. Therefore, we are sanctified on the strength we are sanctified on the strength that God's Holy Spirit is reigning in our hearts. Then the work of addition begins. Add to your faith virtue, and to virtue knowledge, etc., etc. 1 Peter i, 5; vi, 7. "For if ye do these things ye shall never fall." 2 Peter i, 10.

Why did Jesus come in the flesh? That he might be tempted in all points as are we and thus become a merciful high priest who can be touched by the feelings of our infirmities as well as to atone for the sin

of the world. Was it possible for Jesus to sin? We might just as well ask the question, can God sin? We positively believe he (Jesus) could not, owing to his untarnished purity, and firmness to his Father's will, and that God's fixed projects cannot be prostrated.

Can a Christian sin? Yes, if he wills to sin. How does the will to sin get into his heart? By evil spirits. But how do evil spirits get there? Through the flesh (our bodies). For this reason our vile bodies must be changed. "Now this I say brethren, that flesh and blood cannot inherit the kingdom of heaven." 2 Cor. xv, 50.

Would Adam have died had he not sinned? No. Would his body in that condition need be changed? No. Not to our knowledge. Therefore, the underlying reason is plainly seen. How can we live holy lives? "There is, therefore, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. viii, 1. "For as many as are led by the spirit of God they are the sons of God." Rom. viii, 14. Jesus says, if any man would follow me let him deny himself, (corrupt nature) etc. We must present our bodies a living sacrifice, holy acceptable to God, etc. Rom. xii, 1, also 2 Cor. vi, 16; 1 Cor. vi, 19; viii, 34.

Our bodies become holy, when we consecrate them to God, subjugating our evil passions. Paul says, "I keep under my body and bring it into subjection, lest by any means when I have preached to others I myself should be a cast away." 1 Cor. ix, 27. "Let not sin therefore reign (rule) in your mortal bodies; that ye should obey it in the lusts thereof; neither yield ye your members as instruments of unrighteousness unto sin, but yield yourself unto God as those that are alive from the dead, and your members as instruments of righteousness unto God. Rom. vi, 12, 13.

Can God be tempted not being in the flesh? No, not to evil. James says, "God cannot be tempted with

evil, neither tempted he any man, but every man is tempted when he is drawn away of his own lust and enticed." James i, 13, 14.

The Christian is controlled by God's Spirit. Paul says to the Galatians, "If we live in the Spirit let us also walk in the Spirit. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. v, 25; xxii, 23. J. R. Zook.

Morrison, Ill.

### LOT'S WIFE.

Remember Lot's wife. Luke xvii, 32.

This command comes from the highest authority known. Although the history of Lot's wife is very brief, the Bible does even not give her name, tribe, or nation, yet after all we can gather several useful lessons from the history of Lot and his wife. First, we learn that Lot was the son of Haran, and Abraham's nephew. We suppose Haran died while Lot was quite young, and Abraham takes care of him and takes him along to Canaan. Evidently Lot then had no wife. We find that under God's blessing their substance increases so much that it was prudent for them to separate. Here father Abraham gives the young man his choice, either to the right or left, he (Abraham) trusted to his God for guidance, while Lot had an eye to wealth. Here, we suppose Lot failed in venturing so near Sodom.

Now we are not informed whether at that time Lot had a wife. If he had it must have been a Canaanitish woman, or most likely, she was a Sodomite, and from all we can learn of her history, we gather that she was not like-minded with Lot. And this may be the cause of bringing Lot eventually into Sodom. We find always when Abraham moves his tent, he built an altar unto the Lord. We find nowhere that Lot did so. We read that when the angels appeared unto Abraham, he sat in the tent door, and his wife



(Sarah) near by, to assist in preparing a meal for the visitors. When the angels visited Sodom they found Lot at the gate of the city among the judges, evidently in the capacity of a judge. But where was his wife? Seemingly not at her place to assist in making a feast and bake unleavened bread. Here was a marked difference between Abraham's wife and Lot's wife. And may we not suppose it was through her conduct and influence that Lot lost much of his influence among the people of Sodom? Abraham first thought was that while Lot was living upwards of twenty years in Sodom, there must at least be fifty converts there, counting Lot's own family and servants; but in truth there were less than ten. Now we believe if Lot's wife had been minded like Lot the result would have been very much different. Often the wife demoralizes the man and sometimes the man demoralizes the wife, and here let us remember this important truth. Especially the unmarried brethren and sisters in the Lord, and be careful in choosing a companion for life, that ye are like-minded and willing to fulfill the requirements of the gospel as taught in 1 Peter iii; and remember that the marriage contract seldom changes human nature.

But to return to Lot's wife. The first mention of Lot's wife was in the morning when they went out of Sodom, Gen. xix, 15, it was said, "arise take thy wife," "escape for thy life," verse 17, "but his wife looked back from behind him and she became a pillar of salt." Verse 26.

Now man is constructed that he cannot look behind him unless he turns at least half way around, and alas, how many professors are just in that position, started to flee from the wrath to come, and are only half willing to forsake all and have an eye single for Jesus, but stand looking both ways unaware that they have already become a pillar of salt; such salt "that have lost his savour" and thenceforth good

for nothing but to be cast out." Lot's wife lingered behind half inclined to return. (Reader remember that.) Whereas, if she had been minded like unto Lot his latter end might have been more blessed. She might have saved him from the sin incest. There was no need of a Moab or Ammon (Ben-ammi) to people the world. The Moabites and Ammonites never did much good in the world unless they were put here to persecute God's chosen people. And, again, if Lot had been willing to humble himself before his uncle Abraham, he might have fled thither and saved his life, honor, and prosperity, for it was only through the prayer of Abraham "that God remembered Abraham and sent Lot out of the midst of the overthrow." Gen. xix, 29.

May we conclude that the evil influence of Lot's wife upon her husband and family, brought the whole family to such a miserable end? If so, we ought to be careful how we influence those around us, and those with whom we come in contact, and remember Lot's wife.

D. ENGLE, SR.

Mt. Joy, Pa.

#### INCONSISTANCY.

Since we saw an article on this subject, referring to the young members, (which we would endorse,) we felt as though it might and may we add, should be extended further, and have been looking for it, but as it has not yet come, by the grace of God we will say a few words to the mothers. We believe if mothers would do their duty in regard to the dressing of their little children the inconsistency would not be so much among our young members. We are frequently amazed by some of our elderly sisters, who ought to be pillars in the church, and who look plain and consistent, yet if one wanted to keep track of the styles we need only to notice how some babies and little girls are dressed, whose mothers would hardly pass for young, but yet make and put the clothes on their children themselves,

while others take them to the dress-maker to get them made stylish, and then say, I guess some of the brethren will kick, but I don't care. It is true each one is led by the spirit and so long as we allow ourselves to be led by the spirit we will not need much admonition from our brother or sister, but sometimes our conscience becomes seared, and admonition becomes necessary, and we are apt to say, look at that sister, she is much older than I. We are inclined to look to the old, even if we do not pattern after them. It is true, we should not judge our brother or sister by our own conscience, yet the most of us know, (if we give it a thought) what is consistent, and that rule applies to all christians. We are sometimes made to wonder whether we understand that part of the good book that reads—"I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, unto God, which is your reasonable service." Rom. 12. 1. Now if we are engaged in such a work, do we have much or any time left for such foolish and vain things which go no further than to satisfy the lust of the eye? If we have been transformed by the renewing of our minds that we may prove what is that good, and acceptable, and perfect will of God, do we then have a desire for those things? even if there was time, but time is precious, souls are perishing, and christians cannot afford to waste their time in trifles and vanities while sheaves lie here ungathered, and waste upon the plain. Sometimes when we speak to mothers about these things we get some very inconsistent answers. I well remember one sister who dressed her babies all in white except the cap which was quite fancy, and she was admonished about it, she said, she must try and save washing wherever she can; another, while speaking of the plain dresses on little girls, said, she could hardly bear to see her little girl in such long dresses but since they make them so she don't mind it so much.

One sister says it seems so odd when she makes clothes for the children since it is stylish to have them so plain, we would think by that, that she had almost forgotten that she is a follower of that meek and lowly Jesus. Sometimes when a new cut comes up and the sisters change the old for the new, they will say: Oh, they are so comfortable and cool, now let us hail a dress for baby that is cool and comfortable, but when we have it, let us stick to it. We can't see why a mother-hubbard dress is cool this summer and a tight waist cool next summer, we can't get consistency in there. It, in some cases looks to us as though some sisters were kept rather busy making clothes, not so much to keep the child clothes, as to keep up with the styles. But we are glad to know there are a few here and there, who are not very old either, but who are good examples to both old and young. And oh, how encouraging it is to us, how we look up to them when we see them, they don't leave the impression a young mother had not long ago, when she said to me, she almost concluded it were better to stay at home, it just grieves one when they get to meeting and see the sister's children, I hardly think that would be safe, but I know that I have offended some by speaking to them, and I have almost concluded to bear them and pray for them. Once in a while a brother will admonish and reprove from the pulpit, and we have been grieved to hear remarks made by brother or sister, that, to us sounds very inconsistent, such as, well he was picking again, or brother had to use the hammer to-day again, when I hear such expressions it is my opinion that, that brother or sister has never went in a prayerful spirit to admonish another. Dearly beloved, if we are not willing to obey the admonitions from the pulpit let us pray, "Cleanse me from my sin, create in me a clean heart, O God, and renew a right spirit within me."

From a young mother.

Newbasil, Kansas.

#### BURDEN BEARING.

There are different burdens which the Christian is called upon to bear. The burden which Christ enjoins, where he says, "My yoke is easy and my burden is light." The Galatian brethren were admonished, "Bear ye one another's burdens, and so fulfil the law of Christ." Gal. vi, 2, and further on, "For every man shall bear his own burden." We would understand by this, that a different burden is meant, perhaps those burdens which we take upon us independently, would be our own burden, but it seems that there are burdens which Christians shall help one another to bear. By reading the first verse we may form an idea of the nature of those burdens, and how can we "fulfil the law of Christ," when we withdraw or stand aloof from those who are burdened? There are many faults which men may be overtaken, and consequently become burdened. We are admonished to "do good unto all men, especially to them who are of the household of faith." But sometimes brethren forget that they are members of one body and when one member is burdened or suffers, they are not affected, they do not feel it their duty to bear any weight. "By this shall all men know that ye are my disciples if ye have love one to another." John xiii, 35. Now if we have this love we cannot stand aloof from our brethren when they are burdened and perplexed, if we can do nothing more we can show sympathy, and we can all help to carry the burden to the Lord, for "It is better to trust in the Lord than to put confidence in man." 'Tis true, that some of these burdens cannot be removed by prayer alone; but the Christian's faith is followed by works. May the Lord grant grace that we may be enabled to help bear one another's burdens and so fulfil the law of Christ.

A SISTER.

It is not too late to send the Visitor to friends as a present.

#### For the Evangelical Visitor. GO AND PRAY.

Reader, if you desire salvation and want to know what to do, I advise you to go this very day to the Lord Jesus Christ, in the first private place you can find, and entreat him in prayer to save your soul. Go and pray. Tell him that you have heard that he receives sinners and has said, "him that cometh unto me I will in nowise cast out." Tell him that you are a poor vile sinner, and that you came to him on the faith of his own invitation. Tell him you put yourself wholly and entirely in his hands, that you feel vile and helpless and hopeless in yourself, and that unless he saves you, you have no hope to be saved at all. Beseech him to deliver you from the guilt, the power and the consequences of sin. Beseech him to pardon you and wash him in your own blood. Beseech him to give you a new heart and implant the Holy Spirit in your soul. Beseech him to give you grace and faith and will and power to be his disciple and servant from this day forever.

Oh reader, go this very day and tell these things to the Lord Jesus Christ. If you really are in earnest about your soul, go and pray. Tell him in your own way and your own words. If a doctor came to see you when sick, you could tell him where you felt pain. If your soul feels its disease, indeed, you can surely find something to tell Christ. But go and pray. Fear not because your prayer is stammering, your words feeble and your language poor. Jesus can understand you, just as a mother understands the first babblings of her infant, so does the blessed Savior understand sinners. He can read a sigh and see a meaning in a groan. But go and pray. Despair not because you do not get an answer immediately while you are speaking. Jesus is listening. If he delays an answer it is only for wise reasons, and to try if you are in earnest. Pray on and the answer will surely come at last. But go and pray. \* \* \*

## A MISSIONARY'S FAREWELL.

On the shore beyond the sea,  
Where the fields are bright and fair,  
There's a call, a plaintive plea,  
I must hasten to be there.

CHO:—Let me go, I cannot stay,  
'Tis the Master calling me.  
Lef me go, I must obey,  
Native land farewell to thee.

Hark! I hear the Master say,  
Up, ye reapers, why so slow,  
To the vineyard far away;  
Earthly kindred let me go.

Just beyond the rolling tide,  
The uplifted hand I see;  
Lo! the gates are open wide,  
And the lost are calling me.

My dear wife and only child,  
I must bid you here adieu:  
Far away in Afric's wild,  
There's a work for me to do.

Bear me on thou restless sea,  
Let the wind the canvass swell.  
Afric's shore I long to see,  
Dearest friends, farewell, farewell.

And if I die on Afric's soil,  
Dearest friends for me don't weep,  
For Jesus I go forth to toil,  
If true to God in Heaven we'll meet.

EUSEBIUS HERSHEY.

Rebersburg, Centre Co., Pa.

For the Evangelical Visitor.

They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. Mark xvi, 13.

The above was prefigured as the circumstances that would be visible when persons became believers in the true God of heaven and earth. Serpents are understood to be poisonous reptiles, the bite of which proves to many fatal in the extreme. Again, was pronounced the most subtle of all creatures, and that serpent-spirit has at all times and in all ages exercised a powerful influence over the human family but the God who created all things has at all times perfect control over the subject matter created by him. "And if they drink any deathly thing it shall not hurt them."

In this life we are all subjected to dangers, both by being exposed to the same and in way of eating and drinking things injurious to health and life. From our text we learn that although we take up serpents or drink any deadly thing it shall

not hurt us, providing we believe. Proof, Acts xxviii, 3-6. "And when Paul had gathered a bundle of sticks and laid them on the fire, there came a viper out of the heat and fastened on his hand." And when the Barbarians saw the venomous beast hang on his hand, they said among themselves, no doubt, this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth him not to live. And he shook off the beast into the fire, and felt no harm. Howbeit, they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said he was a god. Thus we see the promise of our Savior fulfilled. "These signs shall follow them that believe," etc. Not only the apostles, but them that believe, meaning for all time to come.

Some people are of the opinion that the days of miracles are passed and ended with the apostles. If so, then true faith also ended with the apostles. From the fact our text plainly says these signs shall follow them that believe. Implicit confidence and faith in God proves a strong hold to the child of grace. And our text shows that God takes care of his children. The question is often asked, why don't we see such miracles now-a-days? We would better ask, why don't we have such faith. There is nothing promised if we are unbelieving. And the greater amount of faith in the world is talk not exercise. If Abraham would have talked faith in the Lord as loud as many talk faith in Bible teachings at this day, he might have talked faith until his earthly race had ended, and we would not know that an Abraham existed, but he took God at his word, and exercised accordingly and through the same was made perfect.

We now come to the latter clause of our text: They shall lay hands on the sick, and they shall recover. We are free to admit that few of these signs follow. Why is it? Because the Lord's arm is shortened.

No. Is it because the people do not believe, or is it for want of Bible teaching on this important subject? It cannot possibly be that, for the above passage plainly says, they shall lay hands on the sick and they shall recover. Is not this plain that among true believers this is a sign of their faith, and a command of our Savior? Then why not accept? Well, one reason is because the serpent has fastened on too many hands and requires a powerful shaking before it will drop into the fire.

Dear readers, let us shake off any and ever subtle spirit that has taken hold of us and go forth in the full power of the Lord. Some readers may inquire, have we anything to substantiate the fact that God's people were to so understand the commission of Christ to the apostles. Our proof, James v, 4, 14. Is any sick among you, i. e. (among the believers) let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. What shall follow? And the prayer of faith shall save the sick. Not the prayer of the elder, but of faith shall save. I just now imagine while some are reading this epistle they are saying, this really seems plain that we should thus believe, but just then that subtle creature comes in and says, why don't you see such signs follow? Nobody believes such stuff and don't you make such a fool of yourself to believe any such nonsense. Why, we have our colleges where we have the finest talent the world can produce to study the anatomy of the body, and they can tell the beating of the pulse and in short they understand the physical components of the body, and more than this *Materia Medica* to them is such a study that they know it all. If you are sick those men would be more fitting to consult with about your bodily infirmities than all the old elders in the universe. Then again, many elders don't believe those words of Christ to be part of their ministry. Some think they are too imperfect to engage in



such exercises. Well, that may be so if our perfectness were to do the work, but we must not forget it is the prayer of faith. Simply taking God at his word and asking him to do for us what he promises on certain conditions. But we are not yet through with the serpent. They shall take up serpents.

Now if we have taken that subtle spirit, and have misled and clung to it in the past, but our eyes are opened and we shake it off, it will not hurt us. Now, that spirit says, if you were to try the laying on of hands, and the sick would not recover, all that would hear of it would ridicule the action and some expert reporter would get hold of it and the circumstances would go around through the papers and would become a general topic of conversation, and you have made a fool of yourself. Now it just requires a subtle (creature or) spirit to advance such ideas. If the professor of *Materia Medica* would be so easily discouraged when he has applied medicines to a case and the patient died and every body talked about it he would quit his practice, but if one dies he tries again and if that one dies he tries again, and if seven dies of one family that he has attended he does not stop, but he claims it was to be so; no medicine would or could save them, and because this is an every day occurrence i. e. people dying and the tide of popular opinion is in favor of the practitioner of *Materia Medica*, some expert reporter gets hold of the case and reports in bold type, A Fearful Epidemic. The family of Mr. S—, took the alarming disease and called in Mr. L., a very noted M. D. and he did all that medical skill could do, but despite all his efforts seven of the family died. Thus God in his wise providence saw fit to call from labor to reward the above named family.

Again, the question may arise, to what extent can we advise trusting in God and exercising faith for the curing of diseases. We simply have no advice to give, but the Bible does

that very plainly as quoted, "Is any sick among you let him call for the elders of the church, etc. This shows that there must be a desire on the part of the one afflicted, having faith in the promise, etc. And we are glad to notice that (as Paul says) "the Lord hath taken weak things to confound things that are mighty, etc." And all to show his power among men.

We know of cases that most eminent physicians in consultation pronounced incurable, that afterwards through faith were made whole. Now what did cure such cases that physicians could do nothing for? Many have admitted it was the power of God. But like other matters which have a reality the curing by faith has been much abused by designing persons who would claim they have power to work faith cures. But in all our travels we saw little or no real good come from such persons, but where real cures were effected the work was done in a very unassuming way where none but God, and a few persons were present. May God help us all to more fully believe any and every commandment which God gives us. Take him at his word and trust him for the result.

T. A. LONG.  
Howard, Pa.

#### MY EXPERIENCE.

I enjoy the *Visitor* very much, and would be at a loss without it. Each number is food for my soul. As soon as I get one read through I would be ready for another. I always receive strength and encouragement from the *Visitor*. I was young when the Lord first called me, but I was not willing to yield but he kept calling me until his call became so strong I could hardly keep back. I became more and more humbled until I thought I would be willing to serve the Lord, and then the next was to confess him before men. I went on awhile in this way. Often the Lord would send his convicting spirit when I would be lying on my bed at night; but I kept putting it

off from time to time. Often I would put it off till morning, then the good spirit would leave me, and the thought come to my mind that I might not live till morning, then I would weep bitterly over my condition. I went on until one evening, after reading the Scripture and also the *Visitor*, I went to my bed under heavy conviction. I knelt down beside my bed and prayed earnestly to the Lord to bring me to him that his will might be done. I then went to bed and the Spirit strove powerfully with me to go to the rest of the family and ask them to forgive me. I soon rose from my bed saying within myself, that I was in sin long enough and too long, and went down stairs to the rest. They asked me what was the matter? Then I broke out and confessed, we had prayer, then I went to bed asking them to forgive and pray for me.

Next morning I felt a change in me. Old things had passed away; behold all things had become new. From that time I have been trying to serve the Lord, although not as sincerely as I should. I often come short of doing my duty, but it is my earnest prayer and desire that I might live nearer to him in the future. I would yet say to the unconverted do not put off too long if you feel your need of a Savior. Come at once and you will be greatly blest. Brethren and sisters pray for me, as a weak unworthy brother. From a young brother.

ELI BRILLINGER.

Yesterday is yours no longer; tomorrow may never be yours; but to-day is yours, the living present is yours, and in the living present you may stretch forward to the things that are before.—F. W. Farrar.

I pray, with all earnestness, to prove and know within your hearts that all things lovely and righteous are possible for those who believe in their possibility, and who determine that, for their part, they will make every day's work contribute to them.—Ruskin.



**EVANGELICAL VISITOR.**

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Send Money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry Davidson, White Pigeon, Michigan.

White Pigeon, Michigan, Jan. 1, 1891.

We are glad to note that there is a greater interest taken by the church generally in mission work. The calls are more pressing and the feelings generally expressed indicate a disposition to respond to those appeals for help and the fruits of the work in progress is certainly very encouraging. What we do want more is young ministers in the field and we trust the prayers of the church will be answered in that direction. We do not want to be understood that we object to older ministers laboring in the mission field. On the contrary we would be very glad if our older brethren would go, and we hope they will do all they can, but we do know that many are so situated that they cannot leave home very well for any length of time; that family duties require that they should be at home much of their time, and the minister who goes out on mission work should go

free from worldly or family cares. In fact it would be well for husband and wife to both go. They are both needed, and if zealous, are better adapted to do mission work together, and their work will generally be more effectual than if husband goes alone. We see no reason why younger brethren should not be called into the ministry early in life and be especially fitted for the work, as was Paul and Barnabas. Acts xiii, 2. And we do think that the church should not neglect the work that has been done. But wherever there has a work been accomplished there should be a minister established to break the bread of life to those who have lately enlisted under the banner of Christ. They need especial care and teaching.

In this connection we wish to call the attention of the church to the Carland mission. We think there is a wide field for usefulness there and the church will not be justified in neglecting the work so favorably begun. It was our privilege to meet with those dear people not long ago, while helping to obtain the means for building their house of worship; and in our visit from house to house among members as well as others, we were favorably impressed with the spirit of liberality that was manifested by nearly all, and with the general desire to have the brethren to erect a house of worship in their midst. It is true, as is generally the case in a new country, the people generally are not rich and could not give largely, but they gave cheerfully and it seems as though it was given to the Lord.

It may be supposed by some that the result of the meetings held by Bros. Zook and Long two years ago, has not produced the fruit that we might expect, but we believe with all the discouragements we have met with that today the recollection of those meetings and those soul-cheering prayer meetings held in different places in the community have left an impression for good that will not soon be forgotten, and the seed that has been sown will yet produce a

copious fruit, if the garden of the Lord is properly cultivated. We have often been made to feel in our visits to Carland that a fearful responsibility rests upon the church in not supplying that place with a stationed minister. The people there need a minister that can remain with them, who can meet with them in their prayer meetings, and in their Sabbath service. They will soon have with a little more help from the community there and the church at large a convenient and comfortable house of worship, where they can meet unmolested to worship God. Brethren will we help? May God prosper the work everywhere.

**THE OLD YEAR.**

Probably before this number of the VISITOR reaches its many readers, the old year, with all its cares and disasters, as well as its many blessings, will have passed away never to return.

It will be of little benefit to us to review the history of the year unless it is for the purpose that we might seek benefit from our own mistakes, as well as the mistakes of others. But the recollections of the past may bring to the minds of many perhaps, thoughts of sadness, as well as of joy; sadness at the remembrance of dear, departed ones with whom we have associated in the past. Sadness at the hours of afflictions we have been made to pass through; and sadness at the poverty and sufferings that many poor have had to endure, and if possible, still greater sorrow and suffering that many wives and children have been made to undergo on account of the traffic in that monster of evils under which our country groans and which makes worse than widows the wives of the drunken husband, and worse than orphans the children of the drunken father. It is needless for us to say that it is the saloon, the liquor traffic in all its various forms and aims. We would only add, may God in his in-

finite wisdom avert the calamity that hangs over the future of this country.

But then in these dark forebodings are there not great causes for thankfulness, even in the midst of our sorrows? If our dear ones are called from our side we can have the consolation, if they were Christians, that they have gone to rest and that they have only taken a step in advance of us and are at rest. Then too if we have had hours of suffering and many sad scenes to pass through it was only an evidence if we are His that he was preparing us for the hour of dissolution and that he would soon call us up higher. So too can it be said of the Lord's poor. Has it not been said that "God hath chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him." Precious promises indeed and their time of fulfillment is drawing nearer. But what can be said by way of encouragement to those who are made to suffer on account of the traffic in the intoxicating cup, and yet we have the assurance "that God reigneth." May the cry of the suffering, as well as the cry of God's people everywhere go up to the Lord of Sabbaths in behalf of suffering humanity and against the traffic that is blighting our land and destroying both soul and body.

While legislatures may legislate and men may talk and plan and devise means to do away with this monster evil, yet the main work lies with the church. This is one of the great crying evils of the day and unless the church seeks the help of the Lord against the mighty, in vain will be man's help. Then let the incoming year be one of thorough heart-felt prayer to God. Let it be an humbling of all before God in sack cloth and ashes. Let it be a purifying of the heart, of the church as a body. Let us draw nearer to God in humble prayer that this blighting evil may be done away with and that the church may stand as a bulwark against this

evil, and that every Christian may feel that upon him and her personally rests the work under and by God's directions of banishing from this land the saloon and the traffic in intoxicating drink in all its varied forms, and that to a successful accomplishment of the work, there is a deeper work of grace required, a more thorough work of consecration required. The church needs a rebaptism of the Holy Spirit. There is among all classes too much drifting away from Christ; too much formality and not enough power. Let us get back to first principles, to the true foundation, to the Rock; and while we leave behind the old year with its mistakes and sorrows, let us enter upon the New Year with a full determination to live closer and to walk more humbly before God and victory will be ours.

#### BENEVOLENT FUND.

A Sister,	\$1.00
H. A. Kauffman,	1.00
Magdalena Geiger,	2.00
A Sister,	3.00

We hope the readers of the VISITOR will bear in mind that it is almost impossible for us to reply to letters of inquiry with regard to money received for subscription. But if they will examine and follow closely our printed instructions which are published in every issue of the VISITOR, there can be very little difficulty in learning where the error is. But in case their credit does not appear on the second paper after the money is sent they will confer a favor by notifying us of the omission and we will ascertain where the mistake is.

Bro. Samuel Zook, of Abilene, Kan., made us a short visit on the 8th of December, on his way home from work in Ohio and Ind. We were pleased to meet him in good health and apparently as active as ever in church work. He left for home at one o'clock on the morning of the 9th.

May 1891 be A Happy New Year to all the many readers of the VISITOR.

We hope the friends of the VISITOR will make every possible effort to increase its circulation *now*, in order to enable us to meet all our obligations. Friends everywhere please help us.

Bro. Hallman writes from Yale, Michigan, that the meeting there has been blessed with the conversion of souls, and among that number some of his own family have enlisted under the banner of Christ. The church has been greatly revived.

We reluctantly call the attention of those of our subscribers that are in arrears to the fact that we need money. Some have not paid up for several years and we cannot meet our obligations without prompt payment of all our dues. Please do respond to this appeal promptly.

We publish in the VISITOR, as an advertisement, the ODELL TYPE WRITER. We are not acquainted with it, but from the recommendation given in the advertisement we think it must be good. We are aware that some of the readers of the VISITOR will think that is contrary to the understood rule to admit any advertisements into the columns of the VISITOR, but we need a good type writer in our work, and can hardly do without one, and we see no way to obtain one only in this way. We trust our subscribers will bear with us and accept this explanation as satisfactory.

Wanted a New Heart.—A little boy in an infant class one day said to his teacher "Our little baby's dead!" After speaking about it for a few minutes, the teacher asked the scholar, "Would you like to die?" He replied, "Not yet." The teacher thought he wished to live till he was grown up or became a man, but the child was thinking of something else, for when asked what he meant by saying "Not yet," he said, "Not till I get a new heart." Perhaps some older scholars could not have given a better answer.—Sel.

## CHURCH NEWS.

By the earnest request of a few isolated brethren, Bros. Jacob Wingert and Abraham Engle commenced a series of meetings in Wesley chapel near Conover, Ohio, on the evening of Dec. 6, 1890. Brother Wingert opened the meeting, speaking to an attentive crowd, taking for an introductory text, "Preach the Word," and we feel to give God the honor when we say, the brethren were so indued with wisdom and power that we did hear the "word" preached in its purity. We were made to rejoice for the spirit that prevailed throughout the neighborhood. Christian professors were drawn together by the chain of love and seemed only to think we belonged to the "household of faith" and not members of different societies.

Services were held in the church each night and in the afternoon prayer meetings were held in private homes of friends and Christian people who opened their doors for the worship of God, until the calls became so numerous that we held two meetings a day; one in the morning and one in the afternoon. Special blessings seemed to follow each of our prayer meetings. The Lord opened the windows of heaven as it were and showered down such blessings upon us, that we were not able to contain it all. Our cups overflowed and reached the sinners's heart until we could see the tears flowing down their cheeks. Lasting impressions have been made. Many have acknowledged that they see as they never did before. Especially with regard to washing the Savior's feet. Old church members confessing they never heard it explained before, but believe it is obligatory to the followers of Christ. O! how important that we do not shun to declare the whole truth.

On Sunday morning brother Engle called the children together and held an interesting and beneficial meeting with them. One aged father arose for prayer and said he felt the importance of living a better life,

and another, that had started, but never felt satisfied, has received full and free salvation. While another dear soul that had wandered away from her first love retraced her steps and is now devoted to spiritual work again.

Meetings closed on Sabbath night, Dec. 14, with a hope that the friends of Wesley chapel would meet us in a brighter world than this.

O. IDA SHAEFFER.

## YALE, MICHIGAN.

DEAR EDITOR.

*Greeting:* I would inform the readers of the VISITOR, the brethren having had correspondence for some time in view to have some help in building up and advancing the cause of Christ, and finally, Bro. J. W. Hoover and wife from South Cayuga, Ont., came to Greenwood church the 11th of Nov. and stayed with us four weeks, and had meetings which resulted in reviving the church and, also, seven or eight set their faces Zionward and most of them profess peace with God and are thanking and praising God for his work.

The word was set forth in the Spirit and in power and many deep impressions were made during the services; hoping it may be like bread cast on many waters and may return some day to the honor and glory of God.

Bro. Geo. Kitley and Bro. and Sister Hoover started on the eleventh from Greenwood, north about twenty-eight miles into Custertown, Sanilac county, to hold a few meetings. Bro. and sister Hoover expect to be at Sippo, Ohio, by Dec. 20th, where Bro. Hoover had been laboring a year ago.

We are sorry that Bro. and sister Hoover could not stay any longer in Mich., as it had been the desire of the brethren that some brother should labor all winter in St. Clair and Sanilac county. But let the home brethren, everywhere, be zealous in prayer, and especially in secret, and active in working with an

honest heart and contrite spirit and the Lord will certainly do a work that will not be regretted.

Bro. S. Baker from Gormly, Ont., was also with us nearly a week during the meetings and we were anxious he should stay longer, but other work and appointments forbid him to stay. His health is poor. Hoping he may speedily recover, as his labor and oversight of the church is much needed. Will not the brethren and sisters with one accord lift their hearts to the Lord for the restoring and preserving of his health and by it receive a blessing themselves? Blessed be God forever.

S. REICHARD.

For the Evangelical Visitor.

I received a postal a few days ago from H. R. Heise, Victoria Square, stating that Eld. Samuel Baker of Gormley, Ont., intended to go to Michigan to assist Bro. J. W. Hoover, of South Cayuga, Ont., who has left his home comforts and has entered the mission field in the most noble work of trying to win souls for Christ. Hope the Lord will abundantly bless their united efforts, and while those brethren are endeavoring to hold forth the words of Life to sinners, let us not forget to hold them up in our prayers that souls may be saved. We also heard of other brethren from different districts entering into the work and still there is room. The harvest truly is great, but the laborers are few. May the Lord send more laborers into his harvest is my prayer.

C. HEISE.

Hamlin, Kan.

## LOST SPRINGS, KAN.

At a meeting of the Brethren at the Fike school house, Sunday, Nov. 28, three new members were received into the church, two of whom were baptized at once. The other was a young sister whom the grace of God had again reclaimed after several years of wandering in sin. Bro. Jacob Engle of Navarre, Kan., preached a sermon suited to the occasion, basing his remarks upon the



great commission. Matt. xxviii, 19, 20. Elder John Mellinger followed with impressive remarks, and formally received the applicants. He also administered the ordinance of baptism to the candidates. The Spirit of God seems to be at work here and we fondly hope to see many more wanderers return to the Father in this vicinity.

ONE WHO WAS THERE.

Dec. 3, 1890.

For the Evangelical Visitor.

#### A PROPOSITION.

We frequently hear the inquiry, "How is the Orphan's Home prospering? What are the brethren doing for it," etc.

It is now eleven years past (last conference) since the Orphans' Home question was introduced and received a favorable support from the brethren in council assembled. Article XIII, council of 1879, reads as follows: "That the Kansas brethren be permitted to purchase a tract of land to be appropriated for the benefit of the poor widows and orphans, to be and remain under the supervision of the church, the finances to be raised by voluntary contributions."

The brethren in Kansas, being encouraged by the favorable advice and endorsement of their project given by general conference in their charitable disposition, purchased a tract of land which was to be devoted to this purpose, thereby contracting a considerable debt which was carried for a time at a high rate of interest. In the spring of 1885 it was met in part by procuring a loan of twelve thousand dollars, on first mortgage, at the low rate of five per cent per annum, interest for five years, which loan became due on March 1, 1890. But in all these years that passed, there were no further steps taken in this very important work. The care, labor and supervision of this tract of land, together with the accumulated debt, has principally fallen upon Elder Jesse Engle, who was one among the chief advocates and

promoters of the undertaking, which in the years of their prosperity, seemed to them to be an easy matter to meet their obligations and clear this tract of land from all encumbrances. But as they have met with repeated failures in their crops during this time, they have not been able to pay any of the principal, but be it said to their credit, have promptly paid the interest.

On March 1st, of this year, 1890, the loan was again renewed for three years, with the earnest request of the mortgage that it be paid up as soon as possible, and the privilege given to pay it up at the close of any one of these three years. As the time is fast hastening on and soon will be expired again, with the same apparent prospects as before, I was forcibly impressed with the question: "Why could not all of this interest on this mortgage be just as well kept in the church to do mission service in advancing the cause of our blessed Redeemer?" and at once the answer came as from above, "it can, and that with very little effort. If every member in the church should lay by as God has prospered him or her, there would be enough and to spare."

Right here I would like to make a proposition to the church at large which will give every member the opportunity to help in this most noble cause, and which can with a very little extra effort be done by every one without feeling the loss. Let every brother in the church during the year 1891 pay into the treasury in their respective congregations the sum of two dollars, and every sister one dollar, to be applied to this special purpose, and I believe before the dawning of the New Years morning of 1892 there will be sufficient in the treasury to meet and pay off the mortgage on the section of land and have it transferred to the church as a permanent and satisfactory loan, the interest of which could be used in furthering the mission or charitable work of the church, as conference

may deem best to advise. This is a matter that must be met in some way without fail.

I would further propose that each district take it into consideration at their respective district meetings this coming winter and spring, talk it up and have it thoroughly investigated and understood what the cause and object before us is. That this money which is paid in will be secured by first mortgage or otherwise, as conference may advise, and will remain as a *reserve fund*, the interest of which only will be used in whatever way conference may from year to year determine or advise. The time has come for active work. We have seen to our sorrow what talk alone will do. Now let us all, without exception, take hold of the work with a will, remembering the apostle's admonition: "God loveth a cheerful giver." 2 Cor. ix, 7, and not look upon it as being compulsory or as a tax laid upon us, and show opposition or unwillingness to comply with this urgent request, but cheerfully come forward and give in the allotted portion, remembering that the blessing is promised to those who give to the Lord and to his cause, when they give their portion willingly, remember that when Joseph and Mary went up to their city to be taxed, (Luke ii, 4-14) transpired one of the greatest events that ever dawned upon this sin-stricken world; viz., the child Jesus was born. So this also may be the medium through which the child Jesus may be born in the souls of many who do not yet know him in the forgiveness of their sins, and by which they may be made to rejoice in the God of their salvation.

Then let us take this question into serious consideration at our several district meetings, that every delegate that is sent to General Conference next year may come with the approval of their district and fully prepared to act upon this important work and pass it in conference without one dissenting voice, and to God shall be the glory and the praise both now and forever more.

D. HEISE.

Clarence Centre, N. Y.



For the Evangelical Visitor.  
MYSTERIES.

The holy men of old, while looking away through the course of the ages, proclaimed to the humankind mysteries deep and wide, at the solution of which philosophers may well pause awhile.

The youthful mind which first finds itself attached to the sacred volume by reading the story of Joseph being sold by his brethren, or the fascinating themes of King David's youthful exploits, the wonderful and miraculous occurrences accompanying the lives of patriarchs, prophets and judges, or, finally, the captivating poetic themes of the book of Psalms, finds himself as one looking into the unknown.

The young men who have become strong in this that they have overcome the wicked one by the sword of the Spirit, find themselves as only having received an introduction to the word of truth. Even fathers in Israel, who have spent a lifetime in reading and meditating upon the contents of prophetic utterances, stand in profound amazement at their own inability to search into what, or what manner of time the spirit would reveal.

Nevertheless God has a definite plan in the subjection of the creation to vanity, and, although it has been hid for ages and from generations, yet now is it made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles. Col. i, 26, 27. In considering mysteries let it, however, be distinctly understood that the revelation of the truth is not a mere lottery arrangement or matter of chance, as some divines too frequently uphold.

Truth is a hidden treasure in the field, and the rubbish which has accumulated during centuries of heathenism, superstition, great darkness, national and religious reforms have all the deeper buried it from sight of the masses at large.

It is a serious error, too frequently countenanced by our own people to suppose that reading the Bible in connection with family worship, or on the Sabbath, even though accompanied by a limited portion of meditation and prayer, should equip a man for spiritual warfare in this age of spiritual darkness and blindness. The holy scriptures are a staff and a stay, a compass and a sure guide in the course of the ages; they are meat and drink indeed to the little flock who build not their hopes in this age or dispensation, but who look for real things which abide eternal.

Paul's advice to Timothy was, "Study to show thyself approved of God." Not necessarily of men. And what should he study, but the Holy Scriptures which he knew from his youth, and which also were able to make him wise unto salvation. Not catechisms, church creeds or councils, the faith of the fathers or the delusive theories of men of science.

The wisdom of this world has failed to comprehend the truth; but the soul who steers clear of the mists of this present evil age, will feel himself abundantly blest in the evolution from the accumulated debris rising above the sphere of the suffocating and intoxicating influence of the present times. It is the mind of the Spirit which gives to us the key to this marvellous book; but it is a diligent searching into the things which are written that leads us from mystery to mystery unveiled. In considering the subjects—Prize, High Calling, Crown of Life and Bringing to Light of Immortality, we may well be enhanced to this diligent searching after the privileges and final triumphs of the church, the Bride or Lamb's wife as being seen by the Revelator standing *redeemed from among men and from the earth.*

H. N. ENGLE.

Three wishes Paul had, and they were all about Christ—that he might be found in Christ, be with Christ, and magnify Christ.

For the Evangelical Visitor.  
THE BAPTISM OF THE HOLY GHOST.

The above passage of Scripture has caused me many thoughts, and the question often comes, have we, brethren and sisters, as much of the Holy Spirit as we should have? Are we filled with the spirit as Paul says, Eph. v, 18? or are we filled too much with the things of this world? or what are we to understand by the fire? Luke iii, 16, and Hebrews xii, 29. We know that fire purifies, it will burn up the dross, it will burn up hay, wood, and stables, or may the fire, spoken of be the fire of God's love? The Apostles were so full of that fire that their tongues appeared on fire and no doubt they were full of the love of God. He maketh his ministers a flame of fire. Heb. i, 7. Paul says, the love of God constrains us. Brethren how is it with us? is it the love of God that induces us to follow Christ and to obey his teaching, and to be led by his Spirit? do we deny ourselves and take up the cross and follow Christ? or are we yet in bondage to our own self-will and the love of the world? If this should be our case our service to God will not be the true service, but only probably lip service, like the Laodician Church, and it will be an entire failure in the end. Oh brethren let us follow the Holy Spirit; let us follow the Lord fully, then when temptations come they will not over come us.

In former years I wondered sometimes that I was led in the way I was, but now I can thank God for it. Let us then not be discouraged; "let us not be weary in well doing," but press on through trials and temptation that we may gain the victory. The Apostles had to pass through fiery trials. 1st Pet. iv, 13. James says, chapt. xii, "Blessed is the man that endureth temptation for when he is tried he shall receive the crown of life." So let us fight manfully to gain the victory, "putting on the whole armor of God." My prayer is that the Lord may

bless the VISITOR and all those who take an interest in the work of the Lord.

CHRISTIAN WISMER.

Lawndale, Pa.

For the Evangelical Visitor.  
STRONG IN THE LORD.

We see in Paul's epistle to the saints and to the faithful in Christ Jesus, which were at Ephesus, after giving them invaluable instructions, admonitions in the forefront of his letter, that he could not conclude, as it were, without further urging on them earnestly to be strong in the Lord; as he said, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." The apostle was not ignorant of the devices of that arch enemy. He was well aware that the saints in all ages have had and has to fight and wrestle against the rulers of the darkness of this world against spiritual wickedness in high places wherewith we are continually surrounded. And by whom? The devil, the inhabitants of this world (by nature) are taken captives at his will.

How often do we, yes we, who have turned to the Lord, to be guided by his unerring counsel, been tempted or tried by that wily enemy? His insinuations are diverse, acting and striving against each individual saint, I believe, according to that individual's intellectual capacity—no escape from going through this ordeal. Seems this is the way that God in his own wisdom saw fit to purify his saints, and to make them mete for heaven. Yes, whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. We feel it not joyous, but grievous. But blessed be the Lord, though we thus feel it sore, at the time, that we are confident and know from experimental knowledge that afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised

thereby; are also confident of the faithfulness of God, who will not suffer us to be tempted (tried) above that we are able, but will with trial also make a way to escape, that we may be able to bear it.

But how are we to be strong in the Lord? Just the very way the apostle Paul was. We know the difficulties he had to contend against, and was very sensitive of it indeed. So much so, that he on one occasion exclaimed, "O wretched man that I am! Who shall deliver me from the body of this death?" Again he said, "We ourselves (who have the first fruit of the Spirit) groan within ourselves waiting for the adoption, to wit, the redemption of our bodies." He also mentioned a thorn he got in the flesh—the messenger of satan to buffet him. He felt it very severe and he besought the Lord thrice that it might depart from him, but that was not God's way to deal with him, no, nor with any of his saints, that is, to regulate their complaints according to their wishes. No, God has always his own wise plans. God did not at all answer his prayer in the way required, but instead said, "My grace is sufficient for thee; for my strength is made perfect in weakness." The apostle well understood the offered grace and said in response, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me," "for when I am weak then am I strong." There is the point where we are strong also, when we know our own weakness, when we deny ourselves and have no trust in anything about ourselves. Commit all unto God and lean wholly upon his mighty power, to guide and protect us; then and then only we are strong in the Lord and in the power of his might. Praise the Lord all ye his saints and adore his hallowed name. Amen.

Stayner, Ont.

A. B.

#### AN OPEN LETTER.

Dear brother in the Lord: First of all I wish you the blessing of the

Lord Jesus and the communion of the Holy Spirit. I was very much impressed to write a few lines to you in favor of the VISITOR.

Bro. J. Eshleman and I were in Missouri, at Novinger, holding meetings and found that one of my nieces, Katie Deffler, received the VISITOR, and she told me that she generally receives it in the evening and she finds so much of a benefit to read it that she reads the whole paper before she retires to bed.

Now brother, I was standing neutral for a long time and have waited for a decision in my own mind; it was not sooner decided in my mind; the reason was, because I had the privilege to sit among the brethren every Sunday and oftener, and did not starve for the gospel of Jesus. Oh brother, I feel for those that have not the gospel, and I hope the Lord will not suffer it, that the brethren shall look at the VISITOR as an evil, and put it aside; for my part if I would help to do so, I would feel as though I would take the bread from my own children.

Now brother, I understand that in four years, which would be next year's council that the question is to be decided by a congregational vote, and by that, I understand is meant, every member in the church. But I learn that some brethren in the east claim that only delegates are to vote. I hope if that is the case, that the Lord will take it in hand and guide all to his honor and glory. Now brother, let us be in earnest prayer that the Lord may direct to his honor.

Now brother, you may ask why it is that my name is not on the subscription book of the VISITOR? I will say, that it was only lately that I decided, but have the privilege to read the VISITOR received by my son-in-law. But if the VISITOR will be continued, I will not only subscribe for myself, but will send the VISITOR to those who have not the privilege as I have—to sit under the sound of the gospel twice a week. I will now close. Hope you will understand my writing, and you are at liberty to publish this if you wish. You will please correct all mistakes, and may the Lord have all the praise and honor now and forever. Amen.

JACOB F. EISENHOWER.  
Abilene, Kan.

## CHILDREN'S DEPARTMENT.

## LORD, WHAT WILT THOU HAVE ME TO DO?

Acts ix, 6.

Saviour! thy dying love thou gavest me,  
Nor should I aught withhold, dear Lord  
from Thee.

In love my soul would bow,  
My heart fulfill its vow,  
Some offering bring Thee now,  
Something for Thee.

At the blest mercy seat, pleading for me,  
My feeble faith looks up to Thee;

Help me the cross to bear,  
Thy wondrous love declare,  
Some song to raise, or prayer,  
Something for Thee.

Give me a faithful heart—likeness to Thee—  
That each departing day, henceforth may  
see

Some work of love begun,  
Some deed of kindness done,  
Some wand'rer sought and won,  
Something for Thee.

*Selected by* KATIE SIMMONS.  
Shiremanstown, Pa.

For the Evangelical Visitor.  
CHRISTMAS.

I suppose we all know, at least all the little children that read the Visitor will not have forgotten that the joyful day has come. But why do we say joyful? Is it because you expect that your stockings will be filled with Christmas presents? or what is the reason we all look forward to that day with great eagerness? I hope and trust that your young minds and tender, loving hearts are drawn to a higher view and to the real and true subject of this great day. If you will with me take your Testaments and turn to St. Luke, ii, you can read about him, the subject, which is Christ. How when Jesus was born into the world and his mother Mary wrapped him in swaddling clothes and laid him in a manger because there was no room for them in the inn.

Did you ever know that Jesus was born into the world long ago and that that day is now called Christmas? Yes, he came into the world to save the people from their sins. Have you ever thought of it? He loved us all so much that he

left his loving Father in heaven and came down into this sinful world to save you and to save me. Yes, my dear reader, he came to save you. O how much love he had that he left his dear Father and his beautiful home above where all was fair and beautiful, and all for us poor sinful creatures, and he wants all the little children to give their hearts to him, for Jesus said, "Let the little children come unto me and forbid them not, for of such is the kingdom of heaven."

O little children, will you not come unto him? Give your hearts to him in your youth. Pray to God to make your hearts pure and to help you to be good children so that when you die God will take you up to heaven where Jesus is. Now you all want to go to heaven, don't you? Yes, and so do I. Well, then we must be good children and be obedient to our parents. Children obey your parents in all things, for this is well pleasing unto the Lord. And again Jesus says, "Little children, love one another. We must not quarrel and fight as some children do. No, we should love one another and love Jesus because he first loved us. Now this Christmas you will try and remember, if you have never done so before, that it is the day that Christ came into the world. Think of his love toward you and think, are you loving him as you ought? If you are loving him and have given him your heart may God bless you and guide you through life, and if you have not, I ask you for Jesus' sake pray to him that he may fill your heart with love toward him and all mankind.

May the Lord bless you all and make you good children is my prayer. I wish you all a Merry Christmas and a Happy New Year.

L. G.

For the Evangelical Visitor.

## ONE DAY WITH REGARD TO OUR CHILDREN.

Train up a child in the way he should go: and when he is old, he will not depart from it. Prov. xxii,

6, "Fathers provoke not your children to wrath, but bring them up in the nature and admonition of the Lord." Eph. vi, 4; Deut. xxi, 12, 13. "He blesseth the habitation of the just." Prov. iii 33. "A good man leaveth an inheritance to his children." Prov. iii 22. "His children are blessed after him." Prov. xx, 7; Isa. xlv, 3; Acts ii, 39. Many professing Christians wonder to see their children turn out so badly. And yet, probably, it would be no wonder to us if we saw them at home, how frequently it is that such parents have much time for the world, yet but little for Christ; much for gossip, yet little for secret prayer. Urging their children to be gentle, kind and loving to each other, whilst at times their own gusts of temper disturb the whole house. We care not what a professing Christian may be in the church, at public meetings, in the world, or at social gatherings, but let us know what he is at home, and we will then judge of his character. Some one once asked Whitfield, "Is such a man a Christian?" "How should I know?" was the impressive answer: "I never lived with him?" Let the parents set such an example that they may be able to say to their children in particular, follow me, be what I am, do what I do, and thus let them allure to brighter worlds and lead the way. How repeatedly we hear professors of religion praying for the conversion of their adult children. We believe were Christian parents to act up to their duties and privileges at home, that conversions would frequently take place in the family circle before that circle is broken by first one and then another leaving home, or passing away from earth.

It was said by God of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, Gen. xviii, 14. Baxter says: "If parents were really faithful to their children, there would be very few unconverted adults." He further adds, "if family religion



were duly attended to and properly discharged, I think the preaching of the gospel would not be the common instrument of conversion."

One great thing to be attended to by Christian parents in training their children for heaven, is earnest, importunate, believing prayer. How frequently have such prayers been answered long after the parents have passed into another world! Pray, pray continually, earnestly for the conversion of your children. Train up your children expecting to see them as it were growing up into Christ, not being able to date the time of their conversion. How frequently would this be the case were the parents faithful to their God, their own souls, and the souls of their children. Some parents labor earnestly for souls abroad, but not at home, they are very busy for others, while they neglect their own offspring. Their charity begins from home, and ends there. Many such we think will have a fearful reckoning at the judgment day.

Dear reader, are you a Christian parent? If so what are you doing for the conversion of your own children? It is a spurious love and zeal that runs hither and thither, and neglects those of our own kith and kindred. Jesus sent one of those who was benefited by his teaching, first of all, to his father's house—to his kindred according to the flesh. There he was to show what wonderful things God had done for him. In this day—when lay preaching has become so universal and, perhaps, popular, that converts are scarcely able to lay hold on Christ by living faith before they begin publicly to teach the mysteries of the kingdom—there is great danger in becoming evangelists to others and neglecting our own households. The fact is, we want more home religion—earnest Christianity in our own dwellings. It were well, in more senses than one, if much of the energies and earnestness of Christians abroad were expended on the family group and at

the domestic hearth. If you love God, if you love your children do not rest until they are savingly converted. Do not let them say when they meet you at the judgment seat, "you warned others, prayed with and for others, exhorted others, but not me, and now I am undone forever!"—Sel.

#### TELL YOUR MOTHER.

Some school girls were whispering together in one corner of the school room, and as another of their number came in they exclaimed, "O Jennie, do come here! We have a secret to tell you; but you must promise not to tell anybody for the world."

"Well," said Jennie, "then I cannot hear it, for I never listen to anything that I cannot tell my mother."

What a noble girl! and how much happier she must be than those who hide things which they would blush to have known.

Girls, how many of you do as Jennie did?

I heard of a good man once, who said, "I never did anything that I was ashamed to tell my mother." It is a great thing to be able to say that, and I am afraid there are few boys now-a-days who can say it. Can you, my young reader? If you cannot, will you not make up your mind so to live after this that you can say it, if you are so happy as to have a mother still living?

Tell your mother everything, children; never do or say anything that you would be ashamed to have her know.—Sel.

Children, don't tell tales of one another. It is not kind. No one likes to have unpleasant things told about him. If one of your schoolmates does anything wrong, don't you run home and tell every one there, and all those you meet, about it. You would not like it if any one did the same to you. No one likes a "tell-tale," as those are called who

tell on others. Jesus does not like you to do so. He does not like anything that is unkind, but says, "Do to other people as you would like them to do to you." Always remember that, and stop when you are going to tell something about another that you think he would not like. Often we hear little children, when they are playing at home say things like this: "Now, I'll tell mamma," or, "Mamma, Willie has upset your basket." Go and help him pick the things up, instead of running off to tell mamma; that will not put them back again. It worries mamma and makes Willie cross. Will my little friends all remember what I have said? Please do, if you want to be happy and make other people happy.—Sel.

The reply of a witty philosopher on being asked when to begin the right training of a child, was "begin with his grandmother." This man evidently knew what he was saying, so largely does the proper training of a child depend upon its mother. It is too late to begin with its grandmother, but the mother may, with patient self-denial, train herself to a fitness for her calling. She should be careful to live according to her teachings, for children are often quicker than we give them credit for, and readily detect any inconsistency. Always follow up good teaching with good example if you would have it take effect. Train up a child in the way he should go, but take that way yourself, that he may follow your footsteps. The bright eyes which are watching you day by day, take note of your slightest actions, and from them draw their own conclusions as to the motives which govern them.—Sel.

"The glory of God is a silver thread which must run through all our actions."

The heights of earthly promotion and glory lift us no whit nearer heaven. It is easier to step there from the lowly vale of humiliation and sorrow.—Poor.



## THE CHRISTIAN BIBLE.

The revision of the early Protestant versions of the Bible in different countries, and the wide-spread interest felt in the work among all classes, are among the many signs that the scriptures are not losing their hold upon the minds of men. The study of comparative religion does not operate to weaken, it rather tends to increase, the influence and authority of the Christian Bible. Let any one attempt to read the koran, and he will rise from the effort with a profounder sense of the depth of power that belongs to the writings of the prophets and apostles. Editions of heathen scriptures and excerpts from heathen sages which have been sometimes put forth as rivals of the Bible, bring no very large profit to editors or publishers. The Bible remains a well-spring of spiritual life. The conviction is not likely to be dislodged that within its hallowed pages life and immortality are in truth brought to light. The progress of culture and civilization in the lapse of ages does not lessen the worth of the treasure which they contain.—The Century.

There is no one really educating himself or herself who does not feel more and more the opportunities of the present moment in a present word.—Alice F. Palmer.

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.—M. A. Kelly.

Up with the banner of our Lord Jesus! Raise it with firm decision, with quiet earnestness, and with humble prayer. Keep it with unflinching fortitude, and be ready to die rather than dishonor it.—Wm. M. Taylor.

## MARRIED.

HINDS—EYER.—Married, Dec. 15, 1890, at Hiawatha, Brown co., Kan., John M. Hinds to sister Mary Eyer. After the

ceremony was pronounced the happy couple started for their future home, Salem, Oregon, where their many friends wish them peace and prosperity.

## OUR DEAD.

PLETCHER.—Died, John Pletcher, son of Henry and Elizabeth Pletcher, near Goshen, Ind., on Nov. 22, 1890, of typhoid pneumonia, aged 20 years, 4 months and 11 days. Deceased was sick about one week. In the morning of his day death nipped him just as he began to bloom. The deceased warned those around him to give their hearts to God. Oh, may his fate be a serious warning to all, that no age or circumstances are exempt from death. He was buried on the 24th at the Mennonite church cemetery. Rev. Metzler and Elder Funk preached the funeral sermon from Matt. xxiv, 44.

A precious one from us has gone,

A voice we loved is still,

A place is vacant in our school

Which never can be filled.

ADDIE RELLINGER.

New Paris, Ind.

ENGLE.—Died, Bro. Samuel M. Engle, at the residence of his son, George Engle, in Maytown, Lancaster co., Pa., Nov. 8th, aged 73 years, 6 months and 12 days. He had been in poor health for a number of years, but the immediate cause of his death, which was sudden, was pneumonia. He leaves an only son and daughter-in-law with their small family to mourn their loss. His brother Jacob, and Rev. Henry Engle are well known in the brotherhood, the former 85 and the latter 83 years old, also three of his sisters survive. Mrs. Eyer of Schocks Mills, Mrs. Lindemuth of Elizabethtown and Mrs. J. R. Hoff of Mt. Joy. The funeral was held at Reich's meeting house. Interment in the cemetery adjoining. Preaching by the home brethren from Rev. xiv, 13.

MYERS.—Died, near Yellow Creek, Stephenson co., Ill., Nov. 30, 1890, Lydia Myers, wife of Rev. Conrad Myers deceased, and sister of Elder Levi Lukenbaugh, formerly of Dauphin co., Pa., and late of Stephenson co., Ill. She was born in York co., Pa., May 24, 1815. She was married to Conrad Myers in 1835. This union was blessed with nine children, of which one son and her husband preceeded her to the Spirit land, leaving eight children, four sons and four daughters to mourn over the loss of a dear mother. Her age was 75 years, 6 months and 6 days. She became converted in 1836 and united with the Brethren in Christ, and continued a faithful member and died in the full fellowship and faith of her Redeemer. Her last years, no doubt, were years of sadness and sorrow, yet fully resigned to the will of God. Deceased was buried on the 3rd of

Dec., near Freeport, in the Mennonite cemetery beside her companion, who preceded her about ten years. Funeral services by Elder Joseph Shirk from Rev. vii, 16, 17, to a large congregation. Shortly before her demise she continued instantly in prayer then said, glory, glory, glory and fell asleep without a struggle.

DETWEILER.—Died, Dec. 10, at Manheim, Pa., sister Hannah Detweiler, at the residence of her son, Isaac Detweiler. Sister Detweiler was for many years a consistent member of the Brotherhood, and stood up for the old landmarks and the simplicity of the religion of Christ Jesus. She has been feeble for the last five years, but was able to be about and help herself until about two weeks before her death when from some unknown cause, probably apoplexy, she fell to the floor in the room, fracturing the right thigh bone in the socket of the hip joint, and sustaining internal injury. From that time until the end came, her sufferings were great which were borne with Christian fortitude. Her mind was clear to the end. She had passed the fourscore mark and when her release came, which she so much longed for, she was 84 years, 6 months and 24 days old. She was the mother of eight children, five of which are now living. Isaac of Manheim, Joseph of Hilltown, Pa., both ministers of the gospel in the church, Jacob, also of Hilltown, Mrs. E. L. Rosenberger of Hiawatha, Kan., and Mrs. Eli Clymer. During her last illness her children all visited her. She was grandmother to forty-eight children and great grandmother to thirty-three. Funeral services held in the M. E. church in Manheim, on Friday, and the following Sunday at Line Lexington, Bucks co., where interment was made by the side of her husband. Services were by the Brethren.

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